



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

transition, inquiry, doubt, and denial. Newman's legislative and institutional religion abdicates reason and enthrones an infallible church. History shows that Catholicism could never have sprung out of the religion of Christ; how and whence the sacerdotal idea crept into Christianity; how the church became a monarchy; and what were the unifying ideas which organized the Catholic system. Dr. Fairbairn pays his respects to Cardinal Manning; gives a chapter to Anglo-Catholicism, old and new; reviews Balfour's *The Foundations of Belief*; and examines critically the methods and ideas of Lightfoot, Hort, Hatch, Jowett, and other recent Cambridge and Oxford scholars, theologians and churchmen. Whatever else may be said of the present turmoil into which the priests have precipitated the Church of England, he deems it certain that "the English people are, and intend to remain, masters of their own religion in their own churches; and they, and not the clergy, will be the arbiters of our destinies. In religion, as in other things, they are a people who have, when the need arises, a masterful way of settling matters according to their own mind."

THE UNIVERSITY OF CHICAGO.

ERI B. HULBERT.

MISSIONS AND POLITICS IN ASIA: Studies of the Spirit of the Eastern Peoples, the Present Making of History in Asia, and the Part therein of Christian Missions. By ROBERT E. SPEER. Chicago and New York: Fleming H. Revell & Co., 1898. Pp. 271. \$1.

IN 1896-7 the young and vigorous secretary of the Presbyterian Board of Foreign Missions made an extended tour in Asia. On his return he delivered five lectures before the faculty and students of Princeton Theological Seminary, in February, 1898. Printed substantially as they were delivered, these lectures make the book now before us. There are very few works which give in so brief a compass correct and sympathetic views of those Asiatic nations which are now undergoing mental revolution. The countries treated are Persia, China, Japan, Korea, and several others under the head of southern Asia. In the countries governed by the ideas of Muhammed there seems to be very little to suggest hope or possibility of reformation. If these countries are ever to be resuscitated, so as to have even that measure of life which their admirers imagined they once had during the first half of the Middle Ages, it will be, as Renan has said of that period, not by reason, but in spite, of Islam. Mr. Speer sees that India has no

unity. It contains not one people, but a heterogeneous mass that is less one than are the peoples of Europe. Great Britain is now making a nation of the former agglomerate. He pays a merited high compliment to the work of the late Professor J. R. Seeley, whose books plowed a furrow beam-deep through British conceptions in theology and politics. Despite the selfishness and disobedience of this world-dominating race, God is using it in a way unique and supreme. Paying a high tribute to Chinese industry and character, Mr. Speer shows that the Chinese people is literally perishing from lack of knowledge. Incredible as it may seem, the overwhelming majority of China's millions are not only not acquainted with what Europeans have done in the way of invasion, seizure of territory, and humiliation of the Peking government, but they do not even believe that these things ever took place. Clear and luminous is his sketch of the Japan of this latest semi-decade of the century—the Japan that changes like a kaleidoscopic picture. Evidently this ultra-patriotic Japanese people—there is none with so strong a sense of nationality in Asia—will never embrace Christianity of the types known in Europe, but will, we doubt not, accept Christ as Lord and King by coming to him direct, without making much use of European culture in order to know him. On p. 189 we should add the name Yuri to that of Yokoi, and correct some minor errors, but in the main the picture is very true to facts. The sketch of Korea and the national movement, accurate and informing, seems especially to confirm the author's conviction, vindicated by the obvious facts of history and of life, that Christ is their certain goal. Altogether, this is a very bright and suggestive book which will help one to discern, not only the movement, but also the direction of those forces which are breaking up that old Asia of many systems of thought and life, and out of many are bringing forth one new civilization, that is, the Christian.

WILLIAM ELLIOT GRIFFIS.

ITHACA, N. Y.

CHRISTIANITY AND THE SOCIAL STATE. By GEORGE C. LORIMER, Minister at Tremont Temple. Philadelphia: A. J. Rowland; Copyright by the American Baptist Publication Society, 1898. Pp. xix + 488. \$2.

THIS volume is the result of more than thirty-five years of reading and study, of observation and experience, both in this country and in Europe. It is written with the heart as well as with the intellect. Its